782
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Central Bisayan OA14
Cebuano

[For information pertaining to the description of a Cebu ceremony, described by Pigafetta in 1520, see 18: Beyer, OA19 Ifugao, category 116, pp. 92-93.]

175*
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175*
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could fight against the Moros and also could help the boatmen when they were overtaken by bad weather."

The first priest assigned to the Siaton parish is said to have been Siptin which possibly is a nickname. Suniga was the sixth priest of Siaton who visited the settlement before 1777. The Gadiane manuscript does not give the dates when these early priests were assigned with the exception that Father Jose Barido was replaced by Carias in 1827 or 1828.[43] With these two priests other printed sources begin to furnish data. Ruiz reports that Jose Arias (Carias) succeeded Jose Barredo (Barido) in 1831.[44] Arias was given the title of Acting Curate of Dauin and Siaton which Ruiz states indicates the growing pre-eminence of Dauin over Siaton. Following Arias, according to Gadiane, were four priests, the last one known as Prebitero Felix the Bisayan, the first Filipino assigned to the Siaton parish.[45] The assignment of these priests and the creation of new parishes indicates a growing population in southeastern Negros and a diminution of Moro raids.

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[43]It is possible that Siptin is Jose Fernandez de Setien who came to Dumaguete in 1754. Gadiane lists all the "parish priests of Siaton," although only the first names (or nicknames) of ten priests of the total forty-seven are given.

[44]Ruiz, op. cit., p. 151.

[45]Gadiane states in 1837 or 1838 two priests were living in Siaton, Areas and Prebitero Felix; the latter may be Felix Ramos, the first substitute priest of Dauin in 1847. Ruiz, op. cit., p. 146-7. Gadiane does not state if Siptin was an Augustinian or Jesuit. Since the Augustinians transferred their Negros missions to the Jesuits in 1628. Siptin probably was a Jesuit. (See Page 140.)

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Agustin Omedillas (Agustin Olmidillas in the Gadiane manuscript) was the first Recollect father assigned to the Siaton parish in September, 1848. In 1849 he was transferred to Himamaylan and succeeded by Tomas Mezquita. Omedillas appears also to be the first Siaton parish priest who made his permanent residence in Siaton. In 1848 Fr. Romauldo Gimeno (Ruiz - Romauldo Jimeno), Archbishop of Cebu, petitioned that the Recollects be given full possession of the administration of Negros. This request was granted a year later by Father Superior F. Joaquin Soriano.[46] The Recollects (Spanish, Recoletos), also known as the Descalzos (literally, barefooted) in Spain, were a reform branch of the Augustinians that came to the Philippines in 1606. Besides working in Negros, they established themselves in Luzon, Mindoro, Calamianes, Cebu, Bohol and Misamis, Mindanao. At the start of the 20th century there were 522 Recollects in the islands.[47]

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In 1819 or 1820, the people moved from Mangudkod to Kalumpang. Before leaving Mangudkod an election was

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[46] Zehauz, op. cit., p. 10, and Ruiz, op. cit., p.146.

[47] "Decrees Regarding Religious Orders. Felipe III and Others," (Valladolid, 1604). Blair and Robertson, op. cit., XIII, pp. 246-7, and Wilcox, Marrion (ed.) Harper's History of the War in the Philippines. New York, Harpers and Brothers, 1900, p. 362.

to build a new school in the poblacion. He told the people to collect the materials for the building and selected the plaza as the site. The parish priest, Jorje Carcabilla, objected to the erection of the school on land that belonged to the church.

A bitter struggle between the two leaders followed. The quarrel over the school was secondary; the root of the disagreement was the conflict between the parish priest and the commandant over the management of local affairs and the accession of heirs of the Spanish throne. The political rivalries of Spain were carried to the Philippines. Carcabilla was a supporter of the Carlista party and Torres of the Isabelina party who were then quarreling over the accession rights of Isabel and Carlos, King Ferdinand's children.

Cadiane describes the priest as "cruel, like a soldier," but he is an obvious admirer of Torres. The priest emerged victorious in this dispute and classes continued to be held in the old school building. This victory of the parish priest over the commandant of the Guardia Civil indicates the power the priests then wielded in the Philippines.

Zaide writes that the average parish priest during the Spanish period was "virtual ruler of the town."[106]

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[106] Zaide, The Philippines Since the British Invasion, p. 163.

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There was hardly a branch of the local government to which the influence of the priest did not extend, directly or indirectly. He was the inspector of primary schools, the town censor, honorary president of all local government committees, a member of the town council, assisted in choosing the local officers (technically without a vote), signed all certificates of election, participated in decisions to build public works, and even had the authority to decide at what hour the town council would assemble.[107] The priests of Siaton parish were not atypical.

175*
872

Cadiane writes of the schooling he received in Siaton poblacion during the latter part of the 19th century.

> Here was the real study. There were many students. You were given three days to learn a lesson. If you did not learn your lesson you were told to lie on your stomach on a bench and you were whipped three times. If you were absent from class the number of days you were absent was doubled and you were whipped this many times.

A great deal of time appears to have been spent in studying Spanish.

> If you did not speak Spanish in the class and outside in the yard we were in danger of being punished if someone reported us. If we were discovered or reported not speaking Spanish we were whipped six times, [i.e., given six lashes]. We had a Spanish

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[107] Report of the Philippine Commission to the President. Washington, D.C., Government Printing Office, I, 1900, pp. 57-8. This report is often called the "Schurman Report" after the head of the Commission, Jacob Gould Schurman. Hereafter cited as Philippine Commission Report, I, 1900.

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*Kahologan* begins around four or five in the morning with the *diana* or reveille. After this event some *poblacions* may have a small fireworks display or shoot off a few booming rockets. Then, from about six to nine, masses are held. The church is usually jammed and more men are present than at the regular weekly services. (In the *barrios* only one mass is performed on *kahologan*, often the only mass of the year in the small chapel owing to the shortage of priests in the Philippines.)[9] After the masses there is a light breakfast (*pa-init*) of various types of rice cakes (*puto*, *bodbod*, or *bingka*), bread, hot chocolate, fruit, etc. The remainder of the morning is devoted to sports— basketball, volleyball, and softball games, horse, bicycle, and "crab" races, carabao fights, eating contests, or billiard competition. Often teams vie for prizes or trophies which have been donated by patrons, and are awarded *kahologan* evening.

At twelve noon the church bells are rung, often three times, and the orchestra marches around the *poblacion*, playing loudly and enthusiastically. This is the *jornada*. Rockets may be fired into the air and the *luthangs* (home-made bamboo cannons) shot. This is when the "big feast" of the fiesta is served. There is often much competition among the *principalia* to attract to their dwelling for this dinner the most prominent visitors to the fiesta. Since food is synonymous with hospitality for most Filipinos, the tables groan under the weight of different meat courses, rice and noodle dishes, *lechon* (roast pig), drinks (coke, beer, and perhaps whisky and brandy), etc. A number of Filipino hostesses told the writer, when he attended fiestas in in the larger *poblacions* or in Dumaguete, that they admired the American custom of serving a meal consisting of only several courses. However, to do so during a *kahologan* dinner, they said, would be considered unfavorably by their guests. Meals are served in relays, the tables being cleared after one setting and reset for the next group of guests. Visiting friends during *kahologan* is often most painful, since one must eat, at least the delicacies prepared by one's hosts, although one's capacity to consume more food is absolutely non-existent.

After dinner, which may continue for several hours, with guests coming

[9] In 1952 there were 2492 Catholic priests in the Philippines for an estimated 15,810,024 Catholics, or one priest for 6340 Catholics. The average of the Philippines is lower than the average of Latin America (one priest for 5104 Catholics) and much lower than the average for the United States (one priest for 620 Catholics). Leo A. Cullum, S.J., "Distribution of Priests", *Philippine Studies*, 1:169-173, September, 1953. A review of an article written by J. Luzzi, S. J., "L'appel de l' Amerique latine", *Nouvelle Revue Theologique*.